

S P I C I L E G I U M :

OR, A

Glean of Mixtling.

By JOHN WINTER Minister
of East Dearham in Norfolk.

JOH. 6. 12.

Gather up the fragments that remain, that nothing be lost.

Antoni, cupis Deo placere? ora: & dum orare non poteris, manibus labora; & semper aliquid facito. Aug. ad Fratres in Eremito. Serm. 17.

*Paulum sepulta distat inertia
Celata virtus. Hor. Car. l. 4. od. 9.*

L O N D O N,

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of the Gun in St Pauls Churchyard. 1 6 6 4.

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TO THE READER.

 Either in hope of reward, nor expectation of thanks; but in respect of my own duty, I freely present these few papers, to the pleasure of the casual Reader: craving his pardon, lest haply for a moment, I may divert his eyes from better employments; or trouble his thoughts with less pertinent notions.

Poeticall license is on my side, Scribimus indocti, &c. I will go no further with the verse; because in those two words I am concluded.

I hold Socrates (by his favour) an Ethnick-hæretick, for his criticall resolution, not to write at all; because he could not

To the Reader.

write so well as he would. I rather comply
Socr. Schol. *with the Novatian Bishop Sifinnius (but not in his heresie) who being asked why he bathed himself twice in a day? answered, because I cannot do it thrice. And I have endeavoured this third time to do thus much; because as yet I can do no more.*

Whatsoever defects appear in the following Discourse, this I dare give under my hand; that the Authour intended well to all parties: to the King, and subjects, Church, and State. And I would to God, that every tongue and pen at this day going within His Majesties Dominions (the respective Excellencies of their parts only excepted) were such as these of

East Dearham. Norff.
Octob. 5. 1663.

JOHN WINTER,



ORATIO, FESTINATIO.

Prayer is good speed.



Most glorious God, and most gracious Father, assist these my endeavours, and compleat my labours. For thy own sake crown thy own gifts: for thy mercy sake pardon my offences. I cannot do the good I would; much less the good I should: and the evill I would not; that do I. But thou art a God, who acceptest the will for the deed; and grantest to thy servants, both to will and to do of thy good pleasure.

O eternall Son and most blessed Saviour, instruct and inable mee the least of thy Ministers, and the greatest of sinners; to do something relating to thy glory, conducing to the good of thy Church, and the discharge of my own duty. For not onely my own heart by wofull experience, but thy sacred Word telleth mee; that without thee thy best servants can do nothing.

O blessed Spirit, God of truth, and comforter of thy Church, strengthen mee in these my undertakings. For thou art the same from all eternity; and of old time, holy men of God spake as they were moved by the Holy Ghost.

O Holy, Blessed and Glorious Trinity, three Persons and one God, prompt and guide mee, Sanctifie mee through thy truth: thy Word is truth. Thou hast put it in my heart to be inditing of good matters; and now let mee freely speak the things, I have made unto my heavenly King. As thy servant *David's* tongue was the pen of a ready Writer; so make my pen the tongue of a divine Oratour: that the meditations of my heart, the words of my mouth, and the works of my hands may be ever acceptable in thy sight; O Lord my strength and my Redeemer.

Amen.

Μικροκοσμος ὁ ἄνθρωπος.

Man a little World.

THE Great God having made the Great World of other things, was pleas'd to draw a Map of it in the dust: And so he formed *Adam*, and out of him *Eve*; the work of the sixth day, and a compendium of the labours of the other five.

And now behold a petty walking World; the Cœlestiall and Terrestriall Globes united in a little creature, the line of whose life is but a span long. Here is Heaven and Earth in a small volume; soul and body constituting one individuall person: the spirit being like a noble Guest in a homely Cottage, a diamond immur'd in clay, and a spark obscur'd in ashes. In this divine creature shines this image of the Creator, a trinity in unity; understanding, will, and memory. Praise thou the Lord O my soul; and forget not all his benefits.

Nor ought we to pass by the corporeall fabrick without wonder. As we must not admire the scabberd, and despise the blade: so we ought not to undervalue the scabberd, which conteyns the blade. *David* made this reflection upon his bodily structure; *Psal.* 139. 13. *I am fearfully, and wonderfully made. Os homini sublime dedit, &c.*

The erected figure of Man's building, gives him a præminence above the groveling brutes; teaching him to look towards heaven, and to walk uprightly. Howbeit, let him not insult too much upon his mother; nor forget whence the visible part of him was taken, and whither it must return.

The four wrangling Brother-Elements in this mortall body, by a discording concord hold out the slender chind of our life; untill ambitious prædominancy (which spoileth all bodies naturall and politick) confoundeth due proportion; and by fatall distempers relapseth us into our ancient Chaos.

In the mean time (though but for a short time) Man is a new and old Exchange of things. What do ye lack? Here is in this little pack of Wares all that ye can ask or think of: treasures, pleasures, wisdom, prudence, folly, madness, health, sickness,

sickness, joy, grief, hope, despair, riches, poverty, honour, shame, glory and misery. I need not speak of the outside ornaments, pride, and bravery: for they shew themselves. Thus the saying of the dying Emperour *Severus*, may now by *Act. Spar.* many a person justly be taken up; *Omnia fui, & nihil mihi prodest*, I have been all things, and nothing profits me.

And that Man is not called a little world in vain; the world of severall and antipathetick dispositions of men declare. One is airy and pleasant as a Lark, and hath learned to sing as well falling, as rising; another is as chollick as a Dog; a third as meek as a Lamb; a fourth as fierce as a Tyger; a fifth as idle as an Ape; and a sixth as filthy and sluggish as a Swine.

Old *Israel's* Jury of sons make good this verdict, in the variety of hieroglyphicall liveries, put upon them by their dying prophetick father. *Reuben* is water, for his incontinency, *Gen. 49.* and instability; *Simeon* and *Levi* fire and sword, instruments of cruelty; *Judab* a Lyon; *Zabulon* a haven for ships; *Issachar* (the picture of an English man in the late times of war, or in the present diversity of opinions) a strong Ass couching between two burthens; *Dan* a Judge, and a Serpent; (God bless us from serpentine Judges any more in High Courts of Justice) *Gad* a troop, to overcome, and to be overcome; (And the Lord deliver us from seeing any more of that.) *Asher* (God continue it with his grace) bread and royall dainties; *Naphtali* (as wild as a Buck) a Hinde let loose; *Joseph* a fruitfull bough; and *Benjamin* (like a younger brother) is designed to ravine as a Wolf.

Pluto (though deserving better for his learned pains) for *Brus.* his supercilious deportment, and lofty carriage, was by *Anaximenes* dubb'd a Horse: And *Diogenes* for his snarling humour (not canonized) but canonized, and made a Dog by Patent.

The Prophet amazed at the cruelty and violence of the world, compared men to the fishes in the sea; where the great make a pastime of devouring the small. *Yea* he likens the poor and helpless to silly fishes; and the Mighty and rapacious partly to Anglers, and partly to men fishing with a drag-net: thereby shewing, that there is a Generation, which will still be catching, either by hook or crook, by fraud or force; and that all is fish that cometh into their net. *Hab. I. 14.*

Mal. 7. 15.
Luk. 13. 32.

Such men as these the Psalmist frequently termeth Lyons; and the Lamb of God who saith false prophets are wolves in sheeps clothing, called *Herod* the tyrant a fox. Thus Man, who sometimes was in honour, forfeiting his primitive innocent understanding is by serpentine craft become like unto the beasts that perissh.

Psal. 8.

And now may we say with *David*, *Lord what is man that thou art mindfull of him?* Lord what is man? Lord what is he not? He is any thing but what thou once madest him; and what he should be. He is the mirrour of frailty; times pride and spoil; fortunes laughing-stock; the picture of inconstancy; and the tennis-ball of envy and calamity. A worme, he is and no man. Corruption is our father; and the worm our mother. Man is like a thing of nought, his time passeth away like a shadow. So *Homer's* heroick *Iliads* are brought within the compass of a nutshell; the great world into the little world, and the little world into nothing.

1 Joh. 2. 17.

O then love not the world nor the things of the world. The world is a riddle, which destroyeth them, who bend their minds to unfold it, or their hearts to infold it. It is too great and yet too small for a man's affections; too great for his head and his hands, too little for his heart: more than enough to trouble a quiet soul; but nothing sufficient to quiet a troubled spirit. That man alone reapeth content within it, who is content without it. *The world passeth away, and the lusts thereof; but he that doth the will of God abideth for ever.*

Mores sequuntur humores.

Manners follow the Humours.

Phlegme.

I Have no quarrell with the work of God; God forbid, nor nor am I out of humour with the humours: though (*alternis visibus*) they often put me out of humour.

I look upon phlegme as an ally to choler; and know that fire

fire and water, as well in the body naturall, as in the body politick, are very good servants; though bad masters. And as it is on all hands confessed, that the blood is the chariot of life: so it must be granted, that a *modicum* of phlegme is instead of oyl to make the wheels run merrily.

But, *omne nimium vertitur in vitium*, too much is alwayes bad; and the old world perished by a deluge. Where phlegme prevaieth above all the rest, there is good ground made fenn and bogs; each thought is like a Pout, or muddy Eel; the recovery beyond the reach of *Dutch* devices; and the improvement of such bottomless parts enough to break mean undertakers. It is true, Art will do much; but the water will have the course: And it is not worth the pains and cost to make sluices to the sea; or to *bury a fool in a mortar*.

Prov. 27. 22.

This soft effeminate, lazy humour is apt to invade men's spirits with insensible approaches; and like the tide to environ them before they be aware: And then over shooes, over boots. This humour may well take the gout and the dropsy for companions; and it often doth so: And, though it deserveth not their patronage, it hath need of great persons to uphold it; otherwise it maketh them beggers. *Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth, and thy want as an armed man.*

Prov. 6. 10.

Who so is overcome with this disease is buried alive; unprofitable to others, uncomfortable to himself. He is intomb'd in his house, as the dead in their graves; so that a man may epitaph over his door, as the Philosopher did upon *Vacia's* Laziness, *Hic situs est, &c.* Here lieth the body of such a person: or he may write as in pestilentiall places, *Lord have mercy upon us.* Lord let not this waterflood of Sloth overwhelm us; neither let the deep of negligence swallow us up.

Choler.

NEver was there so great a superfluity of water; but there hath been, or may be as great a drought. As the world once for sin was drenched: so once for all it shall be scorched.

In the mean time, the little world of Man is frequently impaired by this domestick fire of choler: which when it is too little, doth not warme the house; when too great it consumeth both the Inhabitant, and hazard's the neighbours.

Ovid. Trif.

*Ignem quid utilius? si quis tamēn urere tēctā
Caprit; audaces instruit igne manus.*

What more usefull? and yet what more dangerous than fire? A drop of water cannot possibly do any considerable harm to any: But one spark of fire neglected may do very much to many. Choler and fire are like a false rumour and an evil report; getting strength by every wind, and laying hold upon all that is near it.

A cholerick breast is a tynderbox apt to catch any fire; having a happy use, when it stands right under the sparks of grace, and is subservient to a holy indignation: But is then unfortunate, when it is inflamed with balls of wild fire, cast in by the grand Spirit of discord; or by the busy hands of Malecontented spirits.

Eph. 4. 26.

He had need be vigilant against his undermining Enemy, and against all adventitious Incendiaries, who hath such a Magazin of Gunpowder within his own bosome. *Be angry but sin not*, is a most divine lesson; but a nice distinction for a man's practice to hit on. And therefore the Authour having sometimes been a persecuter of the Church, gave this rule; that men should be *zealously affected alwayes in a good thing*.

Gal. 4. 18.

He is no good disputant, who transferreth his quarrell from things to persons; and leave's the question to revile the opponent. And choler will quickly do this, and more. That child deserveth to smart and bleed, who spits in his fathers or mothers face; because some of his brethren did him wrong.

And yet (God help us) nothing is at this day more common amongst us. Witness those frequent, petulant, and pestilent oppositions against all Laws and injunctions of the King and the Church: which oppositions at the first were but the results of spleenfull animosities, taken up against the miscarriages of some particular persons in place and office.

Sic nimium altercando veritas amittitur, Thus by too much strife truth is lost. And now whereas Forreigners were wont

to accuse *English* men of being too phlegmatick; it must henceforth be acknowledged that they are too cholerick : And (which is worse) their anger is like a torch, kindling soon, and burning long.

And very deplorable it is, that neither the reflection upon the water of our own Baptisme, nor the dewes and showers of God's refreshing mercy after the parching heat of our late affliction, nor yet the prayers and tears of the Church can quench this civil fire.

And although most of them who first did blow the coales, and many who brought fuell to the pile, are long since turned to dust and ashes: yet too many there are, who thrust their fingers to rake in the embers, *Suscitare hesternos ignes*, to renew our late mischiefs, and to revive our common miseries.

Surely the wrath of man can never work the righteousness of God. He that saith, He maketh *his ministers a flaming fire*, Psal. 104.4. intended thereby the spiritual edification of men; and not their bodily destruction. And he who surnamed two of his Apostles the *sons of thunder*, did not approve their sudden flash and hasty bolt; when they moved for fire to come down Luk. 9.54. from heaven, to consume the Samaritans.

The Tyrants of *Sicily* invented no greater torment for others; than their own corroding envy was to themselves. And as ambition is both the delight and the rack of the ambitious: so a person overcome with choler is punishment and misery enough to himself here, although he should meet with none hereafter. His flesh (only wanting a good cause) is broyled like St *Lawrence* on a gridiron; his bones are stewed in his wasting marrow; and his heart is boyled in his own blood.

And now (as the Lord said to the Prophet *Jonah*) doth any man think that he doth well to be angry? that he doth well to be angry against others unto death? then let him think upon him, who is ready to judge both the quick and dead; who for our sins is justly displeased and in whose sight (without his mercy) no man living shall be justified. And who may stand in his sight when he is angry.

Let the thought of that great day, which shall be revealed

by fire, cool and quench the rage of every man's choler; lest he be consumed in the flames wherein he hath delighted.

Melancholly.

AND hast thou found me O mine enemy? this needs must I say of thee, (as *Aristippus* did of a wife) thou art *parvum, pulchrum, magnum, malum*; thou art to my doting fancy in thy Visits, the fairest, and the blackest, the sweetest and the bitterest, of my friends, of my foes, and of my intimate acquaintance.

Lib. 3. de Confid.

I cannot but admire thee, as *St. Bernard* did Ambition, and say, *Quomodo omnes torquens omnibus places!* How dost thou please all those whom thou tormentest! And oh that I might ever have such a stock of charity, for all my visible Enemies among the children of men; as I have for thee! I know thou hurrest mee; and yet I freely forgive thee; I hugg; I embrace; I cherish thee: and the world can never cause me to forsake thee.

And yet to give this humour it's due; it is never so great an enemy, but it may be as great a friend. What some have affirmed of *Geniusses*, how every man from his birth hath two waiting upon him; one for his good, the other for his harm; may be expounded of *Melancholly* doing both offices: which is a weapon both for offence, and defence, as it is used.

On the one side, it is a check to pride and self-love, a barre against presumption, a threshold to humility, a doort to patience, wings to divine meditation, and an handmaid unto devotion. And whereas the jolly world count such a mans life to be madness, the truth is, (as *Corys King of Thrace* said of his severity) this madness keep's men in their right wits.

On the other side (when it is exorbitant and indisposed) *Melancholly* is a traytor to the Master, a foe to humanity, an Antagonist to reason, the Cut-throat to hope and joy, a black cataraſt upon the eyes of the mind preventing divine illumination, and finally a desperate solicitour unto perdition. See for *Melancholics*, *aut Deus aut Damon*. Thus a *Melancholly* person is either a God, or a Devil.

And

And what shall I say of this humour? It is a kind of ubiquitary. When I take the wings of the morning, and mount upon my prime meditations towards heaven; then melancholly is there: And when in heavyness of spirit I go down towards hell; it is there also. The light of the day cannot expell it; and the night feed's it. I cannot flee from this haunting ghost; nor can I go from it's presence. Though I change places, places change not me. I am like the young man, who admiring why he was never the better for travell, was told by *Socrates*, that the reason was, because in all his travels he still carried himself about him. So carry I my mortality, my misery, my imperfections, and therewithall my melancholly.

Lact.

It is true, (I bleſs God for it) I look towards heaven; but it is at a great diſtance, and through many clouds both of affliction, and of ignorance. I am no more ſatisfied, (nor can be) with all that I have heard, or with all that the world can tell me in this land of my pilgrimage, concerning the joyes above, and the glory of that eternall kingdome; than the *Queen of Sheba* was with the report which ſhe heard in her own country concerning *Solomon's Court*. Untill her eyes ſaw, ſhe was rather afflicted, than affected; rather tormented, than contented.

1 King 10.

She did not hear the one half: nor do I one thing of a thouſand. *Eye hath not ſeen, ear hath not heard, nor hath it entered into the heart of man.* When I awake up at the laſt day, I truſt in God, I ſhall be ſatisfied. *But how long Lord moſt holy and true? How long? O when ſhall I come to appear before the preſence of God?*

1 Cor. 2-9.

Alas when I think to come neareſt heaven in my ſoliloquies, and private ſolaces; then this my boſome-companion croſſeth my purpoſe, and bring's me down to the pits brink. My own heart condemnes my heart of fooliſh preſumption, for my haſty deſire to be made *ἱσχυριζέσθαι*, like to the Angels of God in heaven; who am become through ſin even as a beaſt before God, and may be compared unto the brute creatures that periſh.

When I hear the holy man *David* putting the queſtion, *Who ſhall aſcend into the hill of the Lord? and who ſhall riſe up in his holy place?* and then finde him answering himſelf, *Eyes be that haſt clean hands and a pure heart:* I begin to deſpair with

Pſal. 24.

with

Prov. 20.9. within my self, and am almost ready to say, *Then I am cut off from thy presence; my eyes shall never see good. For who can say; I have made my heart clean? or I am pure from my sin?*

I cannot but hang my head, and walk with a dejected countenance, when I hear so good a man, and so great a Prince say, My sins have taken such hold upon mee, that I am not able to look up. *Horror capillos eriget*, It makes my hair stand upright. and I could even rent my flesh, at those words of his; *My sins are more in number than the hairs of my head:* and my heart hath failed mee. Ob but who can reach the height, or sound the depth of that ejaculation, (which for our sins proceeded from him who did no sin, neither was guile found in his mouth) *My God, my God, why hast thou forsaken mee?* This is all our comfort; the sore hath the salve in it self: And he who taught me to cry out, *Wretched man that I am, who shall deliver me from the body of this death?* taught me likewise to say, *I thank God through Jesus Christ our Lord.*

Thus are we brought to despair in our selves, that we may trust in the living God; whose Promises are then most sure, when to us they seem most impossible. It is no less than a damnable presumption in another, to account that sinner's case desperate, who thinks himself so. What though his days be now black? and the visions of his nights be now terrible? the cloud and the fiery pillar were of old the tokens of God's presence with his people. What though the poor wretch through bitterness of spirit, sometimes cannot see which way he can be saved? He may be in the way to Heaven, even then. Yea, let no man doubt it; through God's grace he is so. For God's wayes are not as our ways. When he brought his people into *Canaan*; the way by which he led them was where there was no way: through the wilderness, through the sea, and through the river *Jordan*. He led them through fire and water, and so into a wealthy place. The way to Heaven lyeth neer to the gates of hell; through many tribulations; fightings without, and terrours within: And none are saved, who pass not through this purgatory. Why art thou then so heavy O my soul? and why art thou so disquieted within mee? O trust in God; for I will yet give him thanks, who is the help of my countenance, and my God.

Sanguine.

Sanguine.

OF all the Constitutions and complexions this is the golden mean. Blood is a sacred fountain running through the life of man; the veins being so many channels and rivulets, through which it is percolated and purified: whilst by a continued revolution it serveth all parts (as the water compasseth the earth) making glad the City of God, the heart of man, which is the tabernacle of the Most High.

Chancer saith (as I remember) that to dream of blood signifieth gold. Out of what mine he digged that conjecture, I know not; nor is it much materiall: for Poets and Paynters may feign what they please. Perhaps it was grounded upon this conceit, that men are as loth to part with money, as with drops of blood: and often lose their best blood about it.

But, *ab initio, non fuit sic*, from the beginning it was not so. Then gold was held in less esteem, and blood in greater than, now it is: men were not so covetous of the first, nor so prodigall of the latter. And as now amongst us, it is a capitall crime to clip and deface the Kings Coin: so of old, by the just judgment of the great Lawgiver, it was enacted and made a Statute for ever, that who so should shed the blood of a man, who is the Image of God, should be guilty of high Treason against the King of Heaven.

Gen. 9. 5.

And surely of the many sins, murder deserveth no favour; because it is most unnaturall. By killing, blood toucheth blood; whose effusion is dreadful in this, that men appear thereby haters of mankind; and destructive to their own principles. For as *Adam* said of *Eve*, *this is bone of my bones*: so ought every man to think, that he is very neerly concerned in the blood of his brother. God made all nations of men (saith the Apostle) *of one blood*; *to dwell together in peace* and love upon all the face of the earth: And *to seek the Lord*; not to seek one anothers destruction. *No man yet ever hated his own flesh, but loveth it, and cherisheth it*. And there is onely an individuall distinction between men; no specificall difference of them, as of beasts. Let every man then

Hos. 4. 2.

Acts 17. 26.

Ephes. 5. 29.

practise that tenderness of affection unto another, which he approveth towards himself.

At nos virtutes ipsas invertimus, But wee pervert and abuse all good things; making arguments serve to maintain vice, which were properly designed to defend virtue. For whereas our flesh and blood is of it self a motive to patience and forbearance; we make it an incentive unto fury and madness: raging and saying, flesh and blood cannot endure it.

Num. 35. 33.

1 Joh. 2. 7.

Blood is the greatest polluter, and the greatest cleanser; the greatest polluter, for it defileth a land: and the greatest cleanser, for it washeth away the filth of the world. *The blood of Jesus Christ cleanseth from all sin.*

The blood which runneth through our mortall territories, may be compared to the River *Nilus*; which when it riseth to a due height and measure, signifieth health, plenty, and fertility: but when much higher or much lower, it portends the quite contrary.

This humour is by right the lawfull Reg. ne over the rest; howbeit, when it becomes an unbridled Tyrant, then (such is the corruption of the best things) it proves a fatal enemy to man; both as to sacred and civill concerns. It hazards the body with violent fevers and contagious diseases: and it endangers both soul and body with carnall lusts, and beastly pleasures.

Otherwise, in a due proportion, it is of all the humours the most happy to the subject in whom it doth predominate, and also to the neighbours. It is the life of life naturall and civill; the cement of society; wit's common wealth; the moderatour of passions; a keeper of the peace; a lover of love; a promoter of charity; a tender resentor of God's mercy, and man's misery; and a great advancer of God's honour, praise, and glory.

Me thinks I see this Constitution cleerly appear in every line of *Joseph's* life, and of his history. I see it in his infancy, taking sober notes upon the rudeness of his elder brethren; and making a true presentment of them to his Reverend father. And who could blame *Jacob* for doting upon such a promising child? I see it in his dreams, so pleasant, so harmless, and so significant: which he told as freely and confidently; without any fear or suspicion of his brethrens envy.

I see

I see it in his readines to go at his father's word to visit his froward brethren; who could not speak kindly to him, but Gen.37. plotted at first sight of him, to kill him for his pains. I see it in the prison, in his cheerfullness and affability to his fellow-prisoners. *Wherefore* (said he) *look ye so sadly to day?* And who Gen.40. then there had more cause than he?

But I see it in him most apparently in the height of his dignity; he being *semper idem*, alwayes the same man, and alwayes a good man, He could not see his brethren troubled, but he was troubled to see it: neither could he hear them confess their faults, and condemn themselves; but he was forced to turn away and weep.

He overcame their evill with his goodnes in every circumstance. They cast him into a pit, to eat gravell and stones, and to drink his own tears, whilest they sate down to their dinner with pleasure: But he caused them to sit down before him, and to eat, drink, and be merry. They sold him for money: He sells Gen. 45. them corn, and then gives them their money again. They stripped him of his coat: But he sent them home with changes of rayment.

Mee thinks I see this humour appear in *David's* red cheeks, and cheerfull countenance, when he took *Saul* asleep the second time, and none keeping guard about him; when he took away the spear, and the cruse of water from his bouldier, thereby 1 Sam.26. showing that he could have taken away his life; and then calling *Abner*, and upbraiding him, and his Souldiers for their negligence: by all which *Saul* might know, how little cause he had to take him for his enemy; or to pursue him as a traytour.

Posse & nolle nobile, To be able to revenge and to be unwilling, is the noblest resolution in the world. Every Dog can grin and bite; every Wasp can sting; and the most despicable brutes can show spire, and pursue revenge: but he that can forbear is a man at least; whatsoever he is more.

And we need no other example hereunto than his, who expressed rich drops of his sacred blood in prayer for us; and afterward poured forth the main ocean of it upon the Cress: who Luk.22.44. going to die had an eye upon the mourners; and seemed not to regard his own, in commiseration to their condition: *Daughters of Iernsalem* (said he) *weep not for me, but for your selves, and Luk.23.28. for your children.*

This resolution the holy Martyrs in intimation of their and our Master, have alwayes taken up; forgetting their own injuries; pitying those, who had no pity on them; and praying for the salvation of their souls, who were the destruction of their bodies, and estates.

Plut.

Let us learn to be likeminded. Let us break off Enmity; and renew Friendship. Let all men learn to record the Act of Oblivion in the Court of Conscience; (and most chiefly those, who have most benefit by it) and then let them execute it one towards another. *Themistocles* his resolution will fit in this case; who being offered to be taught the art of memory, answered, he had rather be taught the art of forgetfulness: for (said he) I can remember what I please; but I cannot forget what I would.

I know not whether any have such a birdlim'd memory to remember what they please; I believe there are many, and know there are some cannot forget what they would: But I am sure, there are more will not forget what they should; that is to say, their mischief, spite, revenge, wrath, malice and uncharitableness.

Psal. 79, 8.

There is none but the great Schoolmaster can teach men this lesson. And he instructeth us to it both by precept, and pattern; in assurance of whose lenity and mercy, we are taught to pray, *O remember not our old sins, but have mercy upon us: And remember not Lord our offences, nor the offences of our forefathers.*



Familiar, or civil Observations.

Atreacherous memory.

Oftentimes have I heard men of happy memories blame themselves for weakness of memory; but seldom any person accuse himself for a weak judgement. Thus folly loves to be praised; and sin to be excused.

But the defects and deformities of Creeples are most discern-

ed in their motions: and the greatest weakness of men appear when they stand up in defence of their own imperfections. In both our civil and spiritual station, judgement, and memory are our two legs: and commonly when one fails, the other doth us but lame service. Had we not an erroneous judgement, and a perverse will; we should not have a treacherous memory.

Omnia quæ curant senes meminerunt, old men remember *Ter.* what they have a mind to; to serve their own turn. Alas, we love to hood-wink our intellectual parts; that we may pursue our brutish passions, and vile affections. And this makes us forget our God, forget our selves, forget our neighbours, and do the things that are unseemly.

A help at hand, or a remedy with a mischief.

L*itera scripta manet*. The written word is permanent. The invention of *Bibliography* hath well eased the narrow table of mans heart; and delivered his gilded sheet of brain-paper from the renters: allowing him recourse (upon all occasions) to the standing Records of learned Collectors.

But it had been good for many, that they had never attained to the use of this invention. For then many mischiefs had happily died, and many injuries had been honourably buried in oblivion; which are now kept above ground in black and white, untill they stink upon the face of the earth; being made everlasting by pen, ink, and paper.

I have seen many men enter notes into their Almanacks (which the Prognosticators neither foretold nor foresaw) of the trespasses their neighbour had done them; with the punctuall time, place, and witnesses: that they might have mischief by heart and vengeance *ad unguem*. But I never yet saw men set down their own trespasses committed either against God or their neighbours. They have not a panick fear but a panick faith. They are afraid to forget other mens faults; loth to remember their own. Their practise obliges them unto phanaticisme; for they cannot safely say the Lord's Prayer, lest the fifth petition should make a blot in their book.

Thus Scribes, Pharisees, and Hypocrites have oppressed and

and wellnigh suppressed the Evangelists: and the abuse of the Law hath almost overthrown the Gospel.

Mat. 18. 21.

The question *S^t Peter* put to our Saviour, is now out of date, *Lord how oft shall my brother trespass against me, and I forgive him?* And rather than men will stand to Christ's award to forgive untill seventy times seven; there are many would (if possible) have seventy times seven quarrels with their brethren, for the value of seven pence.

Some Infidelity a Venial Sin.

AND what else shall we think of it, when men will not believe their own eyes.

What are you there? Are not you gone yet? Are you come already? Are you alive still? These are the usuall complements of Rusticks with their intimate friends, and old Acquaintance.

These vulgar errors might suit well with the mutable dispositions of late times; wherein, through the epidemical metamorphosis, and protean changes of men, our eyes, ears, and judgements so farre failed us: that we scarce knew friends from foes, or honest men from others.

When beggers rode on horses, and Princes went on foot, when Tradesmen took the Pulpit, and Churchmen took to Trades: such Legerdmain of policy and Landskips of fortune might well deceive the eye, and make men say to their near neighbours; What are you there? Are you alive still? such questions then might well be freed from absurdity; when we knew not where to find men; or what to make of them when wee came unto them; or how to trust them so farre as we could see them.

No more manners than a Dog.

MORE than once have I seen a pleasant conceited fellow pull off his hat, and make a leg to a fierce Dog assaulting him; and that with good success: the bawling cur being struck

struck dumb, and strangely charn'd to turn tail at the sight of a civil ceremony. It might be a subtile philosophical problem to find out the mystery of this dog-trick.

A Pythagorean would imagin the beast some transmigrated old Cynick concurring with morose schismatics; in facing about, and steering at the first charge of good manners. And what shall wee think? Hath the Dog so much good nature as to be overcome with kindness? Or is opposition a pair of bellows to choller, and a gentle submission of the nature of water? Or, is even a Dog ashamed of his own baseness, when he hath opened his mouth, and shewen his teeth against him, who neither did nor intended him harm. Or, is he convinced that he ought not to bawle against virtue, or snap at good manners? Or lastly, hath he it by instinct, that such civil respect and moral obedience are proper for Men, and not for Dogs, and so he dares not usurp that, which appertains unto his Master.

Whether all any of these be the cause, let them consider who have a time and a mind to it. In the mean time, when brutes appear thus inclin'd to humanity, let Men learn to decline from brutishness: and seeing Dogs sometimes do so much as seem to be moral; let not men so much as once seem to be dogged.

No Courtship to an honest heart.

ABout thirty years since (as I remember) the complement among Equals was altogether love; and little speech of service: Now it is abundance of services; and no love at all. The substance of good will is evaporated into airy expressions; and men are screwed into anticke postures. Then they had settled countenances, sober garbs, and solid salutations; to which they usually added a strong shake by the hand and a lusty clasp on the shoulder; to try (as I conceive) whether men were sound, or rotten; whether honest, or hallow-hearted.

Thus *Aeneas* distinguished his ghosts from men. The old way is the best. It was never good world, since men made it their business, *verba dare*, by teigned words to make merchandize of their brethren.

It

Gal. 5. 13.

It is true, there is a service of love: and that is better than Knight's service; for it is God's service; who hath commanded us by love to serve one another. But twenty years service in warres hath banish'd love from amongst us; and left us nothing but meer service. Oh that our hearts and hands were once more full of our old and first love; that could endure the touch! *Experto credite*; when a man hath need of help, he shall find one downright faithfull friend more worth than a thousand humble servants.

Better late than never.

IT is not unusuall to hear men in their ordinary discourse to Bolt out an Oath; or a Curse upon some person: And then immediately to say, God forgive me for swearing.

Thus bad servitors after meat bring mustard. Thus backward neighbours after the child be dead offer themselves for Gossips. Thus careless Grooms, when the Steed is stollen lock fast the stable door.

I must confess, this is not altogether so bad, as to swear out of vain glory, and never ask God mercy. But it is too bad to be defended; and it is sadly to be lamented; and seriously to be repented. *Foxes have holes in men's hearts; and the birds of the air have nests*: which make them so deceitfull above measure, that Christ hath scarce room allowed him there, to lay his head.

And what shall we say to these things? Do the good motions fetter out the bad, and then follow them? Or, doth repentance strive to overtake sin, and to arrest it at God's suit? Or, do good men (though frail) think to deal with their unruly passions, as with wilde colts? set a brand upon them, and hang alog upon their heels and so let them go? Or, do pious and impious conceptions struggle in the womb of the mind, as *Esau* and *Jacob* did in the body of *Rebecca*? and then at last the younger supplant the elder.

Rom. 3. 8.

Jam. 3. 10.

God defend us? *It is hard doing evil, that good may come.* Let none sin upon design to ask pardon, lest a judgment inteterecept him. *Out of the same mouth* ~~shall~~ *not proceed blessing and*

and cursing. Wherefore together with his diligence, let this be every man's prayer; *Set a watch O Lord before my mouth, and keep the door of my lips.*

Pf. 141.3.

Many words to little purpose.

SOME man in his journey loves to trouble every one he sees, about the time of the day; and often makes the plough stand still, untill the lazy swain and he do dialogue about the clock and good husbandry: so both lose time, whilst both talk about it. And this he will do though he hath the Sun in his eyes, a Watch going in his pocket, and knows the hour as well as any man can tell him.

The sport is; by this means sometimes he goes forward, and the day goes backward: or at least it seems so. For here he shall have it nine of the clock; and after five miles riding, it shall be but half an houre after eight. So wise shall he be made who hearkens to every report; and asketh every man's advice. And so shall he be confirmed, who shuts his eyes against the light of his own knowledge; and follows after every opinion.

Some will ask what the clock striketh, when they hear the first stroke; as though it were less labour for them to use their tongue, than their ears; or that they durst not trust their own ears for the matter; or that they never had learned to count to the number of twelve.

Others will enquire the name of a Town, which they know as well as their own; and will ask the way where they are able to go blindfold. These Gothamshire whimsies and many more are as common as the high way. Of which we may say as the fellow did of the Nightingale, when he had stripped her out of her feathers; *Vox & praterea nihil*, A voice and nothing else.

Men now adays are meer Questionists; loving to put doubts, and raise scruples where they are most sure: but where they have most cause to doubt, there they make none. They affect to seem diligent; and their affected seeming diligence is their reall negligence.

When the City of *Corinth* prepared for a siege and an assault,
D being

being threatned by *Philip* King of *Macedonia*; and every man stood to his several task about the works and fortifications: *Diogenes* never left tumbling his tub up and down, and removing it this way and that way. And when a friend of his asked *Guido. Bitur.* why he did so? Because (said he) I would seem to do something, as well as others.

As *Diogenes* tumbled about his Tub, so some Zealots tumble and toils their Bibles: never intending to turn a new leaf in their manners; though they turn down all those in their books for quotations. They will sit musing, as they were in a deep study; and on a sudden start and ask their neighbour for the text. And so they can but another day turn to the proofs, and parly upon them; they never care to turn themselves to the practise. Their words and their deeds are so many customary formalities: And with a great noise and much stir, at the last they conclude upon and do nothing.

Men doing worst aim at the Best.

ENvy at Eminence is the anvil upon which each *Vulcan*-mechanick hammers and forges all opprobrious works and calumnious inventions. It is the white within the spell, that the arrows are aimed at. And as wee need not question the goodness of the fruit, where the tree is most generally cudgell'd: so without doubt, there is an Excellency in those men above others; who are most obnoxious to vulgar affronts and indignities.

And as it hath been; so it ever will be. The Generality will never be wiser or better than themselves. They had rather erre with their forefathers in railing at their betters: than sing a new song of praise to God, for their virtues and abilities. Thus Horses will chuse to dung, and Asses to pisse, where others of their kind hath done it before them. This is the nature of the beast.

We shall seldom hear a scurrilous or scandalous story told; but the subject is either a Fryer, or a Parson. And these prophane tales as they are become the pastime of the many; so they are most greedily imbibed for truths, by the itching ears of

of Separatists; and made the very Golden Legend of those violent Saints, whose pretence is a perpetuall reformation.

My mind tells me; and the event shews it; that they did not well (whosoever they were in places of Authority) who by connivency countenanced rude and ignorant persons, to speak evil of, or scoff at any holy orders; howsoever they had been abused or the professors thereof had degenerated

And we have lived in an Age, which hath paid us home all those injuries with double interest; and made the name of Parson as odious as ever was that of Fryer; and perswaded the people that every Priest was either a *Jew* or a *Pagan*.

And yet schismaticks have affected to be Fryers (good souls) and never knew it; whilst they assumed to themselves, by way of excellency, the name of Brethren. For *Frere* is brother.

People must have something to speak against; although they speak against their own conscience, and all reason. Whatsoever the faults of fathers be, it becomes not children to lay them open: but to reverence their virtues and pious labours; and to condole their imperfections.

Memnon a famous Captain beat one of his souldiers for railing at *Alexander*, though his Enemy: because he was a person of honour. Though I hired thee (said he) to fight in the defence of the Country against him: yet I gave no commission to revile him. *Plut.*

So let men defend the truth and the Church of God by what lawfull and laudable means they may: But by no means let them offend God by speaking evil of dignified men; much less by speaking evil of dignities.

Contradictions, or backward Commendations.

IT is the less wonder that men customarily speak ill of persons whom they hate and abhorre; when we hear them do the same of the things and persons they love and value.

It would make a Horse break his bridle (did he understand it) to hear his master commend him for a devilish good jade. Thus some will tell us, they have vile good corn; and that their

their boys are plaguy toward about their business,

It is not so much ignorance, as negligence, that workes together these dissonant terms in ordinary discourse. God gives men happy substantives, and they rake hell for unlucky epithetes. The world is too apt to call evil good, and good evil: to account the precious vile and the vile precious.

But alas! this verball abuse is nothing to the reall injury men put upon God's benefits. As many persons handle, and misemploy their wealth and substance, and as they bring up their children in all bad sufferance, and wickedness: they may properly call them bitter sweetings; and truly say, that they are vile good, devil's apt, and plaguy toward.

An ill Hearing, but no ill Meaning.

When sickness seem's mortall; Every visitant usually asketh the sick man, how he doth? And he usually answers, oh neighbour, never worse.

It cannot be thought, that the man doth then dissemble. And yet Christian charity perswades us to hope, that his words have a better meaning, than the letter seems to allow them: and that he was never better, then when he saith, never worse.

And God forbid, that men should so live, as to prove worst, when they should be best; that is, at their dissolution. Who so doth, is in a most wretched condition. And indeed they who will never strive to be good, must needs be worst at the last. In a foul corrupt vessell the worst is at the bottom.

But the dying man in two respects may say, never worse, with a safe conscience. First in respect of his outward man, and corporall state: And so every eye look's upon him, and pity's him. And secondly, in his inward man or spirituall estate; and so the words signify a true inspection into his sins; with a godly compunction, and a serious detestation of his former life.

And thus as he never was worse; so was he never better. As his outward man decayeth, so doth his inward man renew: and he worse he likes himself the better doth God like him. *His Grace is sufficient for the Afflicted sinner; his strength is made*

made perfect in weakness: And in the infirmity of the patient, the power of Christ rests upon him. When he is weak then is he strong; when never worse, then for ever better.



Sacred Observations.

The World was best, at the first. X

IN the Creation there was a positive goodness in each individual creature; and a superlative excellency in the universe. The most incomparable Maker being both the fountain of goodness, and the God of order; it was impossible for him to erre, either in the matter or forme of the works of his hands. As his holy will and good pleasure gave all things their being: so his infallible judgement gave them his approbation. *And God saw every thing that he had made; And behold it was very good.* Gen. 1. last.

It is cleer then that the evill weeds, sinnes and mischiefs which have overrun the world, were never created in the garden of *Eden*; nor of the Lord's planting or watering. Though it be not in the power of man to makethat straight, which God hath made crooked: yet man made that crooked, which God once made straight. Though man cannot bring a clean thing out of an unclean; yet into a clean world he brought uncleanness.

The nocivous qualities of Beasts, serpents, flying creatures creeping things, and mortiferous plants wherewith at this day the sons and daughters of *Adam* and *Eve* are vexed, and annoyed; are as well the just reward of our particular unjust doings: as the true fruit of the forbidden fruit, eaten by our first parents

And how can we find fault with the Brutes, and vegetables, seeing the fault is in our selves? Their present evil nature is but from our voluntary sin; and for our necessary punishment. Their rebellion and disobedience against us, is an evidence of their obedience to, and our disobedience against our Maker.

Well

Well may a Lion, or a Bear, destroy and devour a Man; seeing one Man is become a Wolf to another. The worst of creatures (as we account them) have still this goodness and Excellency in them (which in us would be a piece of perfection) that they will not take part with the wicked, nor love them that hate the Lord. And this may be said for them, which cannot speak for themselves; that as Brutes have their cruelty by occasion of Man's fall: so they do but act savage and brutish parts after our example. For, for ought that appears to the contrary, before ever a Lion slew a Lamb; *Cain* killed his brother *Abel*. And whereas beasts of prey go single to their work: men go to shed one another's blood, by hundreds and by thousands.

Thus now is the world alter'd from what God made it. God looked upon all his labours, and the works of his hands: And behold, all was very good. But *Solomon* looked upon all his works and labours: And behold, all was evil. Behold, All was *vanity and vexation of spirit*: *The Lord looked down from heaven, to see if there were any amongst the children of men: but found none good amongst them.*

Ecclef. 2. 11.
Ps. 14.

O then let the sons of men look down upon themselves, and repent; and look up to God for mercy; before he comes down upon them in judgement; when he shall try the world by consuming fire. For surely, As God took an exact view of all his own works: so he will take knowledge of ours. And therefore as He takes notice of all that he had made and done, for his own glory, and our good: so let us take notice of all that we have made and done, to God's dishonour, and our own hurt. Let us judge our selves, that we may not be judged. And let us pray, that we may be chastened of the Lord; that we may not be condemned of the world.

The Devil's Masterpiece.

Gen. 2. 12, 13: **T**He Woman which thou gavest to be with, she gave me, and I did eat; said *Adam*; the serpent beguiled me, and I did eat; said *Eve*. The Devil deluded the woman; and by the woman seduced the man. All this is truth: yet no party is to be excused.

cused. The woman is justly blamed, and punished by God; for harkening to the voice of the serpent: And the man for harkening to the voice of his wife. This is all they got, by extenuating their fault; and transferring the guilt from one to another.

The man had the Commandment immediately from God; the woman mediately from God, by her husband. And yet (as *Tho. Aquinas* observes) *Mulier plus peccavit quia gravius punita*. The woman sinned more than the man; because she was more punished. And why so? Is it a greater sin to disobey the voice of a man, than to resist the voice of God? No; but yet where God speaks by a deputy, the crime is doubled in the party peccant: it being a greater sin to resist two than one. The more bonds the stronger: And a manifold cord cannot lightly be broken.

This lesson well digested may teach each wife, each servant, and each subject, so much fidelity, obedience, and Loyalty: that the Serpent shall not get the upper hand in the world, so much as he hath done. The devil still danceth the beginning of the world. As he began so he goes on. He makes use of those means to supplant Mankind; which by experience he hath found effectual. And great need have men of care and prudence against such an Adversary; as is able to corrupt the best institutions.

The sacred union of *Adam* and *Eve*, made two of one, and again one of two; being a representative of the High Mystery of Christ's Church, taking life and Being from the blessed wounds, of his pierced side: that sacred union (I say) the old Serpent the Devil corrupted early; wounding *Adam* through *Eve*, and so making his entrance at the weakest part of the City.

We may say of this Grand Homicide, as the Scripture phrase speaks of deadly Execution; that *Satan* pretending kindness, and speaking quietly, smote *Adam* under the fifth Rib, so that he died. He smote him under that rib which God took from out his side, and formed into a meet second, and gave him for his proper help, and collaterall security. And who could be so unhappily instrumentall to betray the man; as she that so lately came from about his heart, and had her residence in his bosom?
some?

2 Sam. 3. 27.

Jud. 14. 18.

16. 21.

some? *O how are the mighty fallen!* thus the *Philistins* outwitted *Samsen*, by ploughing with his heifer: And having made *Delilah* on their side, they put out his eyes, and brought him into fetters.

And as the Devil made choice of an apt instrument; so he propounds taking overtures: to make them both wiser and better than God had made them. And withall he blames God to the woman, for not dealing so well with *Adam* and her, as he might have done: Therein by a manifest contradiction giving God the lie. For God said, *In the day thou eatest thereof thou shalt surely die.* The Devil said, *Ye shall not surely die: For God doth know that in the day ye eat thereof, your eyes shall be opened; and ye shall be as Gods, knowing good and evil.*

Ecclef. 7. 16.

The Devil knows now by long experience, that women are frequent and violent Sollicitrixes of their husbands to Covetousness, and Ambition; to superiority, and contempt of their Betters: especially when he hath once informed them, that all this is for a new and better light; and that it tends to illumination and perfection. *Solomon* gives good counsell, had the world wit to follow it; who as he bids them not be over much wicked, nor foolish; so he saith: *Be not over much righteous, neither make thyself over-wise; why shouldst thou destroy thyself?* This same jovermuch righteousness, and overmuch wisdom, which men of late have pretended to, have filled the world with wickedness and foolishness. Our epidemical illuminations are meer satanical illusions; being all fomented by discontent and pride; carried on by rebellion and disobedience against God, and his vicegerents, and supported by violence and wrong against all good Laws and persons.

Aesop tells us of a Quack-salver, that exercised his gifts upon a dim-sighted woman, (that sex is prone to deal with Mountebanks naturally and spiritually) pretending to open her eyes and better her sight. This cunning Artist, every time he came to illuminate his Patient, did steal something out of the house; and carry away with him; so that in a short time, she saw cleer that the thievish villain had rob'd her of all the best things she had in the house; and had scarce left her any thing to subsist with.

And

And if I be not mistaken; the people of this Nation where-
in we live, by their feminine credulity to serpentine perswa-
sions; (what with our dear Brethren of *Scotland* northward,
and their Confederates southward) have had their eys pretty
well open'd: And whereas at first, they thought they should
all have been made as Gods: at the last by wofull experience,
they were brought to know good and evill. They saw what
good they had parted with; and what evill they had pur-
chased.

And surely they were as much beholding to those, who se-
duced them; as *Aesop's* Woman was to her Oculist: or as
Adam and *Eve* were to the Devill: For what have all their
New Lights and prodigious Illuminations brought them to see;
but themselves horribly abused, ashamed, and confounded?

And I pray God, they may all be brought to see their er-
rours; and that hereafter they may beware of the old Decei-
ver: For (as the Hermite told his Brother) the Devill is not
yet dead. The Apostle feared lest *Satan* should act against the
Corinthians, such a part as he played in Paradise: And writ-
ting to *Timothy*, he give's charge to Women, that they should
not presume to teach or usurp Authority over their men; but
to learn in silence with all subjection: remembering that *Adam*
was formed before *Eve*; and that *Eve* was first and deepest in
transgression.

2 Cor. 11. 3.
1 Tim. 2. 12.

And surely both man and woman have now more cause to
fear the Serpent's machinations; who in these last dayes and
perillous times hath sent forth his brood creeping into houses.
And it is no marvell that he leads captive silly women, which are
laden with sins; and led away with divers lusts: seeing he cap-
tivated the first of women, (and by her all the world) when he
undertook her in her integrity.

2 Tim. 3. 6.

No Murderer goes unpunished. Gen. 4.

THough Hell makes no conscience of tormenting sinners,
yet the tormenting conscience of sinners makes a hell of it
self. An evident argument that there is a judgment to come;
and that greater plagues remain for the ungodly, than any this
E world

world affords them : Because they fear so.

Hence often ariseth desperation, upon the horrible magnitude of mens sins; and the praconceit of their future punishments. Præsumption, and desperation, as opposite as they are, reconcile themselves unto man's perdition. It is a just judgment from God; that they who feared and trembled at nothing, should do nothing but fear and tremble: that they who sinned without fear or wit, should have no wit in their fear; and that they who thought no sin too great to commit, should afterward think their sin too great to be forgiven.

Mat. 8. 29.

1 Jo. 3. 12.

Pf. 9. 12.

Mat. 23. 35.

O the terrours of a bloody Conscience : Such sinners, every day they rise, may say to the Devill, as the Dæmoniack said to our Saviour: Art thou come hither to torment us before the time? Witness *Cain*, the Ringleader of all bloody wretches; and a small Castaway. So *St John* saith of him; *Not as Cain, who was of that wicked one, and slew his brother.* And the Lord tells us that *inquisition shall be made for blood*: And that that Commission shall bear date even from the blood of Righteous *Abel*.

And now hear the first inhumane mortall Murderer speak in his own Case. Though at first he thought to evade by lying, saying, he neither knew, nor cared what was become of his brother; yet when God had detected and laid open his crime, and given sentence upon him; then the wretch cry's out, that his case was intollerable: *My punishment (said he) is greater than I can bear.*

And what was his punishment? To be cursed from the earth; cursed in all his labours; a fugitive and a vagabond. And this is the fairest that a murderer can expect. But there is another thing in his doom, which *Cain* apprehends, and mentions; and that is worse than all the rest: namely, that he was *cast out from the presence of God; from thy face shall I be hid.* And surely did such desperate wretches forethink on this: it would restrain their hands from shedding blood. It is more grievous than we can imagin, to be cast out from the presence of God; and to have his face hid from us.

Another thing *Cain* feared, was, that every man who found him should kill him. And why so? what made him imagine thus? An evil conscience. He had furies raging in his soul;

soul; and nothing but blood and murder in his thoughts. He fancies the world peopled, before it was so; that every man at first sight should know him for a parricide; and that no man could spare his life, because he spared not his onely brother. His conscience told him, that he deserved death.

Against the violence of others, God secures *Cain*; by setting a mark upon him: which was (say the Rabbins) by branding him with a squalid dejected countenance, and a perpetuall trembling. Whether so or no; such a mark it was, as was significant to every beholder, for this purpose. Thus still, though *Cain* was free from violent death; yet he is not free from violence fear: but hath the terrors of death and hell in his Conscience. His doom seem's like that of *Arachne*, when *Pallas* turn'd her into an ugly Spider, for her impudence. *Vive quidem, pende tamen* (said she) Live thou shalt; but yet thou shalt hang. So *Cain* lived; but ignominiously and uncomfortably. Ovid. met.

And indeed commonly God sets such a mark upon Murderers, as makes them abhorred both in their own eyes; and in the eyes of others. They are usually so loathsome, that men shun their company; as they would do a pest-house. And who can blame men for so doing, seeing blood defileth a land, and bringeth a curse upon the earth? The poor barbarous Islanders of *Melisa*, who had nothing to guid them, but the light of nature, ~~and~~ were perswaded that vengeance pursued Murderers, both by sea and land. Acts. 17. 3.

And now lest any should think God favours those Murderers, who by flight escape the hand of the Magistrate, and keep from the axe and the halter; let them but seriously reflect upon *Cain's* case: and then they will be brought to understand, that the Lord can sufficiently punish a murderer, though he suffers him long to live upon earth; and exempts him from a bloody death.

That God, who afterward so solemnly said, *Who so shed deth man's blood, by man shall his blood be shed*; and commanded, that no satisfaction should be taken by the Magistrate, for the life of a Murderer: That God (I say) did let *Cain* live after his murder; for the which may be given these two reasons: Gen. 9. 6. Num. 35. 31.

First, For the paucity of Mankind. Had *Cain* died for his fact by the hand of man; *Adam* must have been his Executioner. But though the Devill sets one brother to kill another; yet God doth not set the father to kill the sonne: much less, the sonne to kill the father; the servant to kill the Master; or the subject to kill the King. Though it pleased the Devill, that wicked *Cain* should kill righteous *Abell*: yet it pleased not God, that father *Adam* should kill wicked *Cain*.

Secondly, Therefore is *Chin* delivered from exemplary death; because he is marked out and designed for eternall vengeance. So farre is his security from safety, and his reprieve from mercy; that it is a dreadfull judgment, and a sore severity. And it had been well for some murderers, that they had not escaped so well in this world; as they have done. It had (doubtless) been much better for their families and posterity in this world: and it might have been better with themselves, in the next.

Deliver us from blood-guiltyness O God; and let the blood of thy Sonne Jesus Christ appear for us in thy sight: And heare thou that, speaking better things than that of *Abell*.

Tumultuous Resolutions tend not to Edification. Gen. II.

Witness the story of the *Babel*-Builders; who pretending to be wiser than their forefathers, devised a way how to be above all mischances: By building a City and a Tower; whose top should reach to Heaven.

This was a conceit above the Moon; though the work came farre short of it. Oh how people please themselves, with a strong conceit of going to Heaven a new way; which none ever went before them! A fool's paradise is his own invention. But the multitude go the wrong way.

It must be a prodigious unlucky Building, where every one is a master-workman; and the design to top God in his throne. He that sits in Heaven, laughs such projectors to scorn; and hath such politicians in derision.

Go so (said they) let us found, and build up. Go so (said God) let us go down and confound.

The

The people werẽ all then of one mind; and God scatter'd them, by making them of many Languages. God then made the people of many Languages, to hinder the building of *Babel*: But now the Devil hath made the people of as many, or more opinions; to help *Babel* forward.

And as they of old, misunderstanding one another, brought brick for mortar, a hammer in stead of a trowell, and fire in stead of water: so men now mistake rudeness for Religion; Religion for superstition; madness for Christian zeal; prophane-ness for wit; and ruine for reformation. Pretending to sink *Babylon* to the pit of hell, they have cryed up *Babel* to the Heavens: by setting their mouths wide open against the Church of God, saying. *Down with it, down with it, even to the ground.*

Church-Men Church-habits. ✕

THe words of the Lord to *Moses*, for this purpose. are these; *And thou shalt make holy garments for Aaron thy brother for glory and for Beauty.* Exod. 28.2.

Moses as Prince, by God's appointment, was to put *Aaron* and his sons, and the *Levites* into their distinct Canonick habits: according to the respective dignity of their Persons, and places. Which ornaments and Vestments they were enjoyned, upon pain of Death, to have upon them; when they came in unto the Tabernacle of the Congregation, or ministred in the holy place: As appear's in the last verse of that Chapter.

I know not how it came to pass, but so it was; that a Priestly Habit in Divine Worship and Sacred Administrations hath been had in as much Disgrace amongst *Christians*: as ever it was had in Reverence amongst the *Jews*. God made it as much as their lives were worth, for the Priests in the Law to minister without their peculiar Habit: And Men made it as much as their lives were worth, for the Priests to minister in their Ecclesiasticall Habits, in the time of the Gospell.

Yes, there have been some, who pretended that the Clericall Vestments debilitated the Pastours parts, frustrated the graces of the Spirit, and hazarded the soules of the flock. And
whereas

whereas God enjoyned his Priests of old, to have robes for Glory and for Beauty : they would not allow his household-servants, the use of those garments, which God's vicegerents had enjoyned them, for uniformity and for decency.

They put scorn, contempt, and opprobrious terms both upon the things and Persons; according to the foolish invention of their giddy brains. An Episcopall Habit was (they said) the Livery of Antichrist; and the Surplice the Smock of the whore of *Babylon*.

Surely these people had forgotten that God was the instituter of the first Mitre, and the Linnen Ephod. They considered not, how in respect of their use, (though not for their first Principles whereof they are made) even garments appropriate unto Persons in Holy Orders, are called Holy; and that by God's example.

It is too gross, too carnall, and too rude for men and women, who pretend to more than an ordinary illumination, to pick a hole in the Priest's Coat, about the externall form and figure; to think that a Hood makes a Monk, or a Mitre an Antichrist, or that the Mystical Whore of *Babylon* is circumscribed within a material small Linnen Ephod.

I would not have the female Sex; such as are called Holy Sisters, of all things quarrell with clean Linnen; lest they bring themselves, within the compass of the Catholick Inquisition, for slutttery. Let them hate the garments spotted with the flesh. As for Surplices; (howsoever they have been contrived, and used by them since their dear sacreligious brethren stole them from the Church, and brought them to their hands) they were never formerly the Smock of a Whore. It is possible, since they converted them to their own use, they may properly so be called. For Thieves and Harlots go hand in hand together in the World; as Publicans and Sinners go in the Gospell.

It is a pitifull thing, (I mean quarrell) when people fall out with their Ministers; as the sons of *Jacob* did with their brother *Joseph*; who hated him for the singular love their father bare him; and for the peculiar Coat he put upon him: And therefore could not speak peaceably unto him. This is a strain beyond the malice and spite of Presbiterian *Corah*; or Independent

dependent *Dathan* and *Abiram* : though tending to the like effect; through the garments to wound the function; and together with *Aaron's* Mitre; to throw down *Moses* Scepter.

Good Saints surely they are, that deal with the Priests of the Lord, as the Thieves dealt with the Traveller between *Jerusalem* and *Jericho* : who *stripped him of his raiment, and wounded him, and left him half dead*. And if the injury done to the Ministers of Christ, and their contempt and scorn be done to Christ himself; (as all who have the faith of Christ must believe) then, as the Church once in the Person of Christ spake concerning those barbarous souldiers; so Christ again in the person of his Church, may say of souldiers as bad : *They parted my garments amongst them; and for Vesture they cast lots*. Lu. 10. 30.

And God deliver us from unreasonable men; in whose eyes our very Coats (though honourable) make us criminall. It is a sad time, when violence is preferred before science; when passion overrules reason; and the sword strikes against the Gown. Even common reason, and generall civil practise will afford distinct professions their respective differentiall Habits. And shall not the Church have leave to rule her children in their garbs, and services? Did Christ promise to send his Holy Spirit upon his Church, and to lead Jo. 14. 26. Her into all necessary truth and knowledge? And hath he not allowed her so much discretion as to clad her children? To appoint her inward Attendants their Habits and Liveries, both for working dayes and Holy dayes?

We see, when any fault is espyed in a Minister, he is presently checked by his Coat : that a Man in his Coat should do so. And indeed God Almighty did upbraid *Elifor* his indulgence to his sons in their sins; by the Linnen Ephod. It then the sin of the Priest be aggravated by his Priestly garments, then the garment serves to put the Priest in mind; that he ought to be clothed with righteousness. Again, if the sin of the Priest is the greater for his Coat; then their sin must be the greater also, who do wrong to him, that wear's that holy garment. And so much is to be gathered from the black deed of *Dorg* the Edomite; which is heightened by this circumstance, *that he slew fourscore and five persons, that did wear a Linnen Ephod*. 1 Sam. 2. 28.

Mark.9.3.
Jo.20.12.
Revel.1.13.

The white and outward garment (I hope I may say without offence) is Angelicall; it is celestially. So Christ appeared at his transfiguration; So the Angels appeared at Christ's resurrection: And Christ appeared unto St John in a Priestly habit. Seeing God and Angels honour this Priestly habit; how can wretched man despise it? Seeing they are pleased to appear thus to men; why should the Ministers of God disdain to appear in like habit, in the presence of God, and in the face of his Congregation? The Ministers of God in a qualified sense are Angels; that is, the Messengers of the Lord. And wee all hope to be as Angels of God in heaven. Why then should we be afraid to be like them, in this also, here upon earth? *Clean Linnen* is in a mysticall sense *the righteousness of the Saints*: then let no man wickedly stain it, neither let any man maliciously strain it, to make it otherwise.

Rev.19.8.

And if any would know how to reconcile black and white in the ministeriall habit; let them take it thus. The black becomes us as Mourners, whose Lord and Master is for a while gone from us; and as more than ordinary Mourners: who besides our own sins and miseries, have the sins and miseries of the World to lament, and bewail. The black shew's what our present condition here is *in re*, indeed, and at hand: The white shew's what we are *in spe*, in hope, and what we shall be hereafter. In this World we must have our black and white; and most commonly black: untill we shall be clothed upon, with immortality. In the mean time, *our tribulation worketh patience, our patience hope, our hope perseverance, and that will bring the Crown. Contraria juxta se posita magis elucescunt.* Thus black and white are reconciled. Thus contrary things do set off and beautifie one another. *Thus all things work together for good to them that fear God.*

Euseb. l.3. cap.
28.

It hath been the the constant practise of the Church of God, in all ages, to have peculiar habits; whereinto officiate in holy things: And it hath ever been accounted scandalous, for Persons in holy orders, to transgress this practise. St John did wear the Priestly Habit called *πλυνσιον*, as Polycrates Bishop of Ephesus in his Epistle to Victor Bishop of Rome doth witness. And Eusebius Bishop of Sebastia in Armenia was condemned and deposed by the Councell at Gangra, for casting off his proper

proper habit, and putting himself into the garb of the Philosophers; for putting his followers likewise into a new habit; for countenancing and encouraging Conventicles; and for taking servants from the command of their Masters under the colour of Religion: As also for crossing the Church in observation of times; abolishing the fasts of the Church, and prescribing to his followers to fast on Sundays.

*Socr. scho. lib.
2. cap. 33.*

By which it appears, the unlucky man was unlike his Name; for that carried constancy and stability in it: But he had nothing less in himself. And it would be noted, that when Men begin to waver, and vary from the Church, but in some outward things; they do not stay there: but fall into pernicious Principles and practises.

God grant there may not now be found in the Church of God Bishops of *Eustathius* his temper; to the Countenancing of Separatists, to the disquiet of the Church, and to the hindrance of piety and of Christian amity. For, as *Plato* told his young man, though it be no great fault to play, yet it is a great fault much to use it: So, A custome in disagreement, though but in small matters; will in the end prove no small matter.

Gebazi's Leprosie worse than Naamans. 2 Kings 5. X

N*AAMAN* the famous Generall of the King of *Syria's* Army, had an inbred Enemy, which he could neither flee, nor chase: and that was his Leprosie. For which he is advised by his captive Maid to repair to the Prophet *Elisha*. He is forthwith sent with the Letters Commendatory (or rather Mandatory) of the King of *Syria*, to the King of *Israel*. And he comes as though he had come to Court, to trade; with some Malefactors near the King; some Merchants of the Church and State; to buy places. For he brings ten Talents of Silver, ten thousand Pieces of Gold, and ten Changes of Rayment.

Were he now alive; and in that condition, and equipage; I could direct him to those; who (though they could not ease him of his trouble) would soon lighten him of his carriage. For though Miracles are now ceased, yet mischief is rise; And

Gebazi's ate plentifull, though *Elisha's* ate Icarée.

Job. 2. 4.

No man could blame *Naaman* for valuing his life, and the good of his posterity. The Devil knew, *Skin for skin*, and all that a man hath will he give for his life. The Prophet bids him wash in *Jordan*. Baptisme cleanseth the Leprosie of sin. The *Syrian* at the motion, hath two Diseases for one. Before, he was a Leper : now both a Leper and a mad Man. He came not thither to fetch fire ; and he thinks he need not come so farre for water.

Abanah and *Pharphar*, in his judgement are better than all the waters in *Israel*. But the sick Patient must observe ; not prescribe to himself : and the hearer must not be his own teacher. That is best for our spirituall Diseases, which God prescribeth to us by his lawfull Doctors.

It sometimes happens that the servants are wiser than their Masters, so was it now with *Naaman*. They told him, it was but to wash ; and that he would have done a great thing to be healed, had it been enjoined him : and why then will he not do a small ? The *Jews* were enjoined to cut their childrens skin, and let out part of their blood, in circumcision ; and they punctually observed it : But among us ; many despise to bring their children to the sacred fountain ; they will not submit to wash and be clean.

But *Naaman* better considering, goes to *Jordan*, and washeth ; and is made as cleer as a Child. And behold a Change as well of his conditions as of his complexion. He thinks now, he cannot expresse too much gratitude to the Prophet. He returnes with all his retinue. He professeth himself a servant to the Prophet, and to the God of the Prophet. He gives glory to the Lord ; and thanks to the Prophet. He offers a rich present, and urges it upon the Prophet ; but he refused it as heartily : *As the Lord liveth* (saith he) *I will receive none.*

Elisha was a pious and a cordiall man. It is a good thing to hear men speak soundly and earnestly ; And a better to see them doe as they speak.

He was not like the late race of false Prophets ; whom some called Tryers : (perhaps for that they were the Touchstones of Gold and Silver) who being much intreated, verily,

ly, and truly, and really, and I profess, had an hundred feigned words, fair pretences, and zealous scruples in publick; but would readily take, and swallow as many pieces in private.

Naaman having taken his leave of *Elisba*, was gon in peace; when *Gebazi* *Elisba's* man is mad at his Master, and thinks his Master mad for refusing the rich present. *My Master hath spared this Naaman the Syrian; (said he to the Devil and himself) but as the Lord liveth, I will run after him and take somewhat of him.* Thus many times the *Apothecaries* bill is dearer than the Doctor.

But what had *Gebazi* done, to deserve of *Naaman*? Nothing. And therefore he frames a lie in his Masters name on the behalf of two young sons of the Prophets. The Honourable *Elisbas* have too many such cursed servants; and the poor sons of the Prophets have too many such Back friends, as *Gebazi*: who pretend the good of the Church; but rend and scrape all to themselves. And this makes their Masters so generally odious; and the sons of the Prophets so needy and beggerly.

The noble *Syrian* glad of any opportunity to gratify *Elisba*, gives the villain *Gebazi* more than he desired; two Talents of Silver; and two changes of rayment: and two men (he was no less worthy) to bear the burthen of his iniquity for him till he came at home. And now he wipes his mouth after his lie, and makes it fit for another, and comes and stands before his Master, like a Saint of the last edition: *Thy servant went no whither.*

But the Prophet, who had a blessing for an honest stranger; had a curse for a servant that took bribes. *Gebazi* with his two Talents of Silver, and two changes of rayment, hath purchased *Naaman's* Leprosie; and made it sure to himself, and to his heirs for ever. Not all the water of *Jordan* could wash away *Gebazi's* Disease: nor can all the water of the Sea wash away bribery, and the guilt of extortion.

That individuall ~~is~~ is dead; but he lives still in an equivocal generation of Harpies: the Palms of whose hands are lined with pitch; and every finger is an aduncous tenter-hook. As *Gebazi* did; so do they: make use of God's Name; but take mo-

ney in the Devil's. *Gehazi* would not spare *Naaman*: and they will spare no man. Whosoever comes within their reach, As the Lord lives, they will take something of him. Oh for one of *Domitian's* fly-flaps, to kill the Maggot-flies of State, which *Trajan* spake of! A *Vespasian-squeese* would do well with such hollow sponges.

Lib. 5. n. 5.

Lib. 5. cap. 12.

Bribery and oppression is a deadly Leprosie, overspreading Kingdoms; and it cleaves to some great Officers, and to their seed for ever. *Evagrius* reports that *Justinus* the Emperour deposed *Anastasius*, the godly Bishop of *Antioch*, because he refused his simoniackall propositions; and that *Justinus* soon after falling into a frenzy, his fellow Emperour *Tiberius* took the whole Government: to whom *Justinus* said, (pointing with his finger to his corrupt Officers) *Never be ruled by these men; for they have brought me into this misery.* And *Tiberius* took his Councell; being a man well inclined. He publicly declared, that he looked upon that gold, which is gotten by the tears of the Commonalty; as upon Counterfeit Coin. By which account of his, They who exact and take bribes, are worthy to suffer as Traytours to the King.

God send great Persons a double Portion of the spirit of *Elisha*; And as for those who are of *Gehazi's* base mind; may they never have silver nor changes of rayment, untill they be cleansed from their dearly beloved Leprosie.

No new thing under the Sun. Eccl. 1. 9.

Pf. 102. 26.
2 Pet. 3. 10.

Rev. 21. 5.

SO saith *Solomon*; And he was a wise man: A great Philosopher; and a great Divine. And well hath he said; *No new thing under the Sun*; because things subject to mutation, are every minute growing old: untill at last they be no more. The state of Glory and blest Eternity is above the brightness of the Sun: and the starry Heavens come farre short of it. *They wax old as doth a garment: And they shall pass away.*

There is indeed a day of renovation coming; when He, who of old made out of nothing, all new things in the world; shall out of a ruin'd old world worse than nothing; make all things new. But this will be a work above the Sun: And this will be for ever and ever. But

But untill then, there is no new thing under the Sun; no not the Moon it self; (a pure picture of this mutable world) of whose increase though we have every year new ones a full dozen; yet all is but the old one, over and over. Things here below seem new to many, and are so miscalled; which in themselves are old, and known so to sounder judgments.

Nothing pleases fools and children, but the name and thought of Novelties. The Devill and the world cry up their deluding trash for new; as people do their Herrings: whenas they stink for age, and want of goodness. Custome is a great matter. *Newmarket-beath* untill the worlds end is like to be so called. Thus cunning Brokers and crafty Botchers, put an old trick upon an old Cloak; they give it a sudden turn, and a new facing; and then it serves to cheat the Country.

Thus old cry'd down herefies are become new cry'd up lights: and the Common-Council men of the Devill, (whatsoever they plot in Conventicles) pretend to have all by speciall revelation. Thus the issue of Traitours conspiracies, are holden for Miracles; and Providence is blasphemed by successfull wickedness: the Generality not discerning how Gold passeth through an armed Guard; and takes the City without opposition. These Angels of men have slain more Christians, than the Angell of God slew Infidels; when he killed an hundred fourscore and five thousand in the camp of the *Assyrians*.

2 Kin. 19. 35.

It is no new thing, for men to violate their faith; to betray their trust; to sell their Countrey into the hands of their Enemies; to preferre private ill gotten goods, before publick good, and true glory; and yet to pretend piety: All this is no new thing. Divers hundreds of years since, the Christian Governour of the Castle of *Abydus*, was himself and Castle betrayed into the hands of the Turks, by his own Daughter. And an hundred and forty years before that; long before the first *Ottoman* King; *Aleppo*, the strongest City of the Christians in those parts, was betrayed to the Turk, by the Governour. And (oh miserable) the Patriarch of *Antioch*, for gold sold into those Barbarian's hands, that Castle; and by consequence that City.

Turk. Histo.

To hear of Kings deserted, betrayed, and murder'd, (a thing most horrible, execrable, and damnable) is no new thing.

Ask

Ask *Scotland*; and let that Nation repeat their own *Chronicles*. And (not to be partiall) our English second *Edward*, and *Richard*, *Henry* the sixth, and two Sons of *Edward* the fourth; and long before these, Prince *Arthur* will tell us a sad story. The unlucky products of the severall Battels of the Barons, with the crosse swearings of successive Parliaments, may sufficiently tell us; that to swear and forswear, and to play at fast and loose with the Crown, is no new thing under the Sun.

I am loth to look lower; upon that which is and will be the lasting shame of the Nation: although I can hardly overlook it, or look upon it with dry eyes. I shall onely say this of it at present; that though it differs from former Regicides in the open perpetration: yet it bears reference to one precedent, even to that of the King of Kings, who was forsaken, betrayed, and delivered up to death by his own people. And he is said truly, and virtually, to be slain from the foundation of the World.

Rev. 13. 8.

It is no new thing, for ignorant and impudent persons to pretend revelations, and Enthusiasmes; to despise instruction; and usurp to themselves all mysterious knowledge. This is but the *Gnostici* and *Carpocratists* brought again upon the stage; with their phanatick dreams and enchanted love-drinks. And those also were but a few lousie shreds taken from *Menander* and *Simon Magus*.

Epiph. Aug.

Oh, but to hear and see men act their Roguery in manner and form; publishing it weekly to the people for their satisfaction; to prevent (forsooth) misinformation; telling them how many honest men they murder'd in such a battell; what Noble person they beheaded in such a place and day; how they rob'd Churches; how they spoiled the widows and Orphans; how they killed and took possession; how they took God's Name in vain, rejoyced, and gave thanks, and praised the Lord, as the Authour of all this Mischief: Are not all these new things? No. There was a sect of damnable hereticks, calling themselves *Caynites*; from cursed *Cain* who slew his brother: who fully paralell these practises. They honoured *Cain*, the *Sodomites*, *Corah*, *Dathan*, and *Abiram*; and also *Judas*. They called *Cain* their Father, and *Judas* their Cousin: And so might these. They said *Judas* did well in betraying Christ;

Aug.

Christ because he saw it was good for the people; And we know who went upon the same principles; crying out, *Populi Salus suprema lex.* The peoples safety is the Highest Law.

And what need we wade farre in this stream? The height and rigour of Anabaptisme, is but Confusion and Levelling; and Levellers are but the old Hæreticks of *Pisidia*, calling themselves *Apostolici*, Apostolicall men: who hated to see men have proper possessions. False Christs and false Apostles are no new thing. *Manes* had his whole dozen of Disciples; his profession being like his name, a very madnes. His end was according to his worke. For having first poyson'd men's minds, next he turn'd Physician, (as many such since have done) and poison'd their bodies. But killing the King's son of *Persia*; he was apprehended and slayed alive: And his skin (which before had nothing good in it) was stuff'd full with chaffe; and hang'd at the Gates of the City. *Socr. l. 1. cap. 17.*

Impostors are no new thing. *Theudas* the sorcerer made himself a second *Moses*; he led the people into rebellion, making them believe that *Jordan*, should be dried up before him. But he caused his followers to be slain and ruind, and himself to be executed, by *Fadus* Lieutenant of *Judea*. And the blazing Comet *Barchochebas*, who said he was a Star from Heaven; led the *Jews* into rebellion; so that there perished fifty thousand Persons. And this Rebellion was the finall overthrow of the *Jews* at *Jerusalem*. *Jos. Ant. l. 20. c. 4.*

And as it is no new thing to have false Prophets, and seducers; by means of whom Kingdomes have been spoiled, and the way of Truth evill spoken off: So for these false Apostles to lead silly Women captive, in and unto their lust; this is no new thing neither. *Simon Magnus* the father of Hæreticks had for his holy sister, *Helen* a Witch and a Harlot whom he called, the principall understanding. There was *Incubus* and *Succubus*; two Devils incarnate. *Montanus*, who called himself the holy Ghost, had two such she Angels; *Priscilla* and *Maximilla*: And so dearly did they love, that He and Madam *Maximilla* both hanged themselves. How sweetly did these Saints agree both in manner of life, and in manner of Death. *Dion. Cass. in Adrian.*

And what think ye of *Jack* of *Leyden*? Surely he had abundance of the Spirit of Errour; who had as many Wives as a *Turk*. *Just. Mar. in. Apol.*

Enseb. l. 5. cap. 14.

Turk. These be the Fruits of affected madness, and of *Kny-perdolling* revelations : which serve for nothing, but to lead Men into destruction and perdition both of body and soule.

Lastly, For Men to be plainly and honestly shoven their errors and dangers, and yet to despise their Admonishers ; for Men to be hated for their good will ; for the virtuous and painfull to be lightly regarded, and the vicious and lazy to be respected ; for merits and good service to be starved in the poor ; for grand offences and high Crimes to be pardoned and forgiven in the rich ; for those who seek God's glory and the Church's prosperity to be slighted ; for such as seek their own glory, profit, and pleasure, to be cryed up and magnified ; for flattering parasites and dissembling wretches to be heard attentively ; and for honest hearted men neither to be patiently heard, nor at all believed : All this is no new thing under the Sun.

Job 1.

This is but the lot of the Prophets. *The Oxen labour, and the Asses feed* ; and the *Sabeans* make no distinction ; unless it be this ; that the Asses shall live, when the Oxen have their throats cut for their labours. *Zedekiah* lies, flatters, and dissembles ; and he pleaseth : poor *Micaiah* speaks truth, and is smitten on the face for it, put into Prison, and macerated, with the bread and water of affliction. This was *Isaiah's* and *Jeremiah's* Case ; this was the Apostles : and this was their and our Master's. Thus are we set as a marke. Men will not believe our report. So it is (the more pitty) that the seamless Coat of Christ, once spared by Infidels, is now torne by Christians. Heresies and Schisms abound, and therewith hatred and malice ; Truth is almost lost with strife ; Piety vanished ; and Charity banished : Whilest *Cassander's* Labours have *Cassandra's* doome.

FINIS.

